

Nullifiers OF ISLAM

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(may Allah accept him)

Lesson 1

We must know that there are two types of purity.

1. Major Purity (الطهارة الكبرى):

This type of purity involves purifying oneself from the impurity of Disbelief (كفر/شرك) and the evidence for this was mentioned in the Quran: **“O ye who believe! Truly the Disbelievers are impure; so, let them not, after this year of theirs, approach the Sacred Mosque....”** [Tawba-28].

And this was what the prophet PBUH was referring to when he said in the hadith narrated by Abu Huraira: **“The believer is always pure, nothing will make him impure”** [Bukhari & Muslim]

This spiritual impurity cannot be cleaned even if one was to physically wash himself with the water of the oceans and seas. The only way to remove this spiritual impurity is through being a Muslim who lives by Tawheed [Monotheism]. And this is the aim of this series of lectures to explain the matters dealing with Major Purity and what nullifies Islam.

2. Minor Purity (الطهارة الصغرى):

This type of Purity involves the physical purity which is required of performing certain deeds like Salaat with certain means such as Wu'du, Tayamum or Ghusl etc. And you find out that the majority of the Muslims worldwide are well aware of these and that probably know the nullifiers of Minor purity by heart, which is something positive; However, Muslims should know that there are priorities because it is not befitting for a Muslim to know the nullifiers of Wu'du without knowing the Nullifiers of Islam. The matters dealing with Minor Purity are well known among Muslims. If we make a survey where we

ask random Muslims from different parts of the world, the majority would answer the question **“What are the nullifiers of Wu'duu?”**, But if the Question **“What are the nullifiers of Islam and Tawheed?”** is asked that would show the extent of how the majority of Muslims are unaware of this crucial matter.

The impacts of the nullifiers of Islam on a person are far greater than the impact of the nullifiers of Wudu in both this Dunya and Akhirah. So, we must be aware of what nullifies Islam as much as we are aware of the nullifiers of Wudu.

On the authority of Hudhayafa Ibn Al Yamman RA said: **“People used to ask the prophet PBUH about the ways to good deeds and I used to ask him about the ways to evil so that I avoid them”** [Bukhari & Muslim]. So, it is the way of the believer to know the routes to evil in order to be cautious from them. The worst from of evil for mankind is the evil of Disbelief. So, the reason behind learning the nullifiers of Islam is to know them to avoid falling in them knowingly or out of acquired ignorance.

The Shaykh Mohammed ibn Abdul Wahab Rahimahullah wrote a piece regarding the nullifiers of Islam and called it **“The 10 nullifiers of Islam.”**

A question comes to mind **“Are the nullifiers of Islam only 10?”**

The answer is they are many and not only restricted only to 10 nullifiers and some scholars from the Shaffi'ie school of thought as was quoted by Shyakh Sulayman ibn Sahman Rahimahullah [Al-Durrar Suniya (DS) Vol.2 P.360]: **“That the nullifiers of Islam can reach up to four hundred nullifiers”.**

Another question comes to mind **“Then how come**

the Shaykh Muhammad Ibn Abdul Wahab only mentioned ten nullifiers from being up to 400 nullifiers?"

One answer is that some scholars like Shaykh Sulayman ibn Sahman RA who said: **"These ten nullifiers are the agreed upon amongst the scholars and as far as other nullifiers, then there is a difference of opinion regarding them"**. Just as there are agreed upon nullifiers of Wudu'u and those which are differed upon, the same applies for the nullifiers of Islam, there are agreed upon nullifiers of Islam and ones which are differed upon, this is less likely to be the correct opinion because Shaykh Sulayman ibn Sahman RA himself said that the nullifiers could reach up to 400 nullifiers. And also, if we make a list of the agreed upon nullifiers among the scholars, we will find out that they are more than 10.

Another answer was mentioned by our Shaykh (May Allah hasten his release and protect him) in the introduction of his written explanation of the nullifiers of Islam: **"These are 10 nullifiers mentioned by Shaykh Mohamed ibn Abdul Wahab RA and there are many more mentioned by other scholars that are agreed upon, however these 10 nullifiers represent the roots from which all other nullifiers branch from"**. And this is valid opinion.

The third opinion regarding this matter which is more likely to be correct is that these 10 nullifiers were the most widespread nullifiers at the time of Shaykh Muhammad ibn Abdul Wahab and that is why he specifically mentioned them and put emphasis on them. And this leaves a lesson for us that its not befitting for a preacher of Allah to remain on a different planet from those of his audience. He must address the relevant issues which are seen around him. He must talk about the evils that are taking place around him, his people and those close to him. After making a list of the 10 nullifiers Muhammad Ibn Al-Wahab mentioned that these are the most common nullifiers that are performed.

Many times, we find that many of the present icons of the Murji'iah travel around explaining the Mutoon (booklets) written by Muhammed Ibn Abdul-Wahab. So, we shouldn't be surprised if we hear that one of the figures of Irja'a today traveled on a Dawah trip to a country and started his schedule by rushing to explain the 10 nullifiers of Islam. They rush to explain these nullifiers to place the shackles, doubts and chains of Irja'a around these nullifiers, doubts such as **"We don't know what was in his heart when he committed a nullifier"** or **"He must claim that this was revealed from Allah"** or **"We must know that he rejects it by his heart first"** etc. and the list goes

on to make false conditions that even Iblees himself didn't fall in as we will explain. So, they rush to explain these nullifiers to cause more confusion attempting to cover up for the rulers rather than explaining them properly.

Biography of Shaykh Muhammad ibn Abdul Wahab

Before we start explaining the nullifiers of Islam by Shaykh Muhammad Ibn Abdul-Wahab we will shed light on the writer's life and the major events from his biography due to the fact that his image was severely distorted by his enemies from the innovators and polytheists from his time until today. His image got distorted the same way the enemies of Tawheed from all times and eras distort the image of the callers of Tawheed whether they're prophets or scholars or Mujahideen.

People have spoken against Allah and attributed a son and a wife to him. They accused the best of mankind the prophet PBUH with many atrocities and lies. If people said this about their creator and the best of mankind, then those less than them should be expecting more lies and distortion, for if you chose to inherit and live by the message of the prophet PBUH then you will surlily inherit the enemies of his message from the day Adam was created until the day of judgment.

There are many lies that got spread about this noble Shaykh, so we shall try our best to summarize his life and clarify the lies which can be barriers and obstacles between the people and deriving benefit from his books.

His name is Shaykh Muhammad ibn Abdul-Wahab Ibn Sulayman Ibn Ali Al-Tamimi (RA). Born on 1115 Hijri. He was

born in a village in Najd called Al-Uyainiya . He was born in a household known for their righteousness and Islamic knowledge.

His grandfather Shaykh Sulayman ibn Ali Al-Tamimi who was known as one of the heads and references of Hanbali Fiqh at his time.

His Father Abdul-Wahab also from the scholars was the Qaadi of his town ruling by the book of Allah the Sunnah of the prophet (PBUH).

His brother Shaykh Sulayman gained his father's knowledge and became the Qaadi after his father.

So, it is not surprising that from such a household with such reputation the likes of Shaykh Muhamad Ibn-Abdul Wahab would emerge.

His quest in seeking knowledge started since his childhood. His first teacher was his father Shaykh Abdul Wahab. He first started by learning the Quran which he fully memorized before reaching the age of 10.

He then moved on to learn Arabic, Tafsir, Hadith, Fiqh



from his father until the day when his father allowed him to lead the prayers at his presence by the age of 16. His father was very impressed at his son's intelligence and he saw that his son Muhammad is qualified to be an Imam by the age of 16.

His brother Sulayman said: **"My father was very impressed at my brother's intelligence and he used to tell me how he always got benefit from Muhammad"**.

Among those under whom he studied in his early life was Shaykh Abdul Rahman Ibn Ahmad who was one of the prominent scholars in Najd. He also studied under Shaykh Hassaan Al-Tamimi who was also from his town.

He then continued his quest for seeking knowledge by travelling to seek more knowledge.

He first travelled to Makkah as a pilgrimage to Umrah where he spent time learning under the scholars of Makkah. He then travelled to the land of the prophet PBUH Al-Madinah and studied under prominent scholars of Madinah such as Shaykh Muhammad Ibn Haya Al-Sindi and Shaykh Abdullah Ibn Ibraheem Al-Shimmiry (RA).

He then travelled to the land of Iraq mainly the town of Al-Basrah where he benefitted a lot from the eminent scholars like Shyakh Muhammad Al-Majmoiey rahimahullah.

During his trips in seeking knowledge he didn't limit himself only to gaining knowledge but he was calling people to Allah by commanding good and forbidding the evil and mostly speaking against the evil of grave worshipping which was widespread at that time.

When the people of Al-Basrah noticed him constantly warning the people and speaking against grave worship and the other routes to disbelief that were widespread, the people of Al-Basrah were very fed up and decided to force Shyakh Muhammad Ibn Abdul Wahab to leave Al-Basrah.

He then moved from Al-Basrah to his hometown. It is mentioned that on his way back he ran out of food and water in the middle of the desert and he almost died until he was saved by a man who found him and saved him, then took him to his town which is called Al-Zubayr in the land of Iraq, he stayed there for a while until he went back to Al-Ihsaa.

He was looking forward to the land of Al-Shaam to study there under the scholars during the course of his quest for seeking knowledge but he couldn't, so he stayed in Al-Ihsaa and he studied under the scholars of Al-Ihsaa like Shaykh Abdullah Ibn Muhammad Al-Shafie Al-Ihsaa'ie (RA).

He then headed back to Najd where he spent the majority of his time reading the books of the Salaf until he

learnt the matters of Aqeedah based on the understanding of the classical scholars. He was precisely reading the books of Shaykhul-Islam Ibn Taymiyah and his bright student Ibn Al-Qayim (RA).

The books of both Ibn Taymiyah and Ibn Al-Qayim are known for summarizing the fundamentals of belief of the scholars from the Salaf.

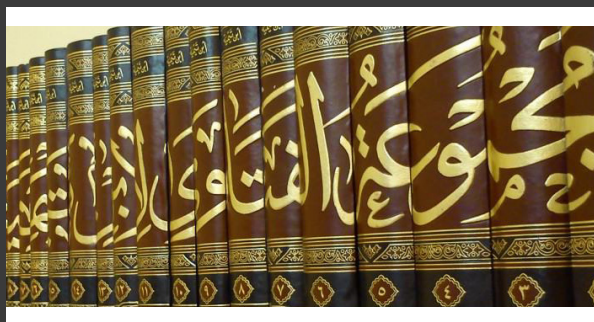
He kept reading the books of Ibn Taymiah and Ibn Al Qayim in an environment where all forms of Shirk/disbelief (such as grave worship-asking the dead for aid-ruling by the tribal laws instead of the law of Allah) and sins (such as adultery-theft-murder) in general were very common and widespread.

At that time if anyone was known for reading books authored by Ibn Taymiah or Ibn Al Qayim, he was treated as an outcast and people would fear dealing with him, he could be killed or kicked out of the town for doing so.

The Shaykh even survived an assassination attempt after people broke into his house and tried to kill him but Allah protected him.

Reading the books of Ibn Taymiah or Ibn Al Qayim

at that time was a very risky thing to accomplish, especially in that environment if you get caught. It was mentioned that Shaykh Muhammad Ibn Abdul-Wahab would rip the front cover page of the books which he read to prevent people from knowing that he had



been reading the books of Ibn Taymiyah or Ibn Al Qayim.

People used to warn from their books and showed animosity towards anyone who would read their books.

History repeats itself today, the same thing is happening at present, as we find out that the majority of brothers today who follow the path of the Salaf who read and study from the brave scholars speaking of the Haqq cannot mention the names of such scholars in public due to peoples warning against them.

When I was studying in one of the universities in a certain country, I had my circle of friends and whenever we used to exchange the books written by the brave & current scholars, we would do so by covering the front page putting the titles of books explaining Arabic language and Arabic Grammar regarding which people have no objection.

He learned and benefitted a lot from covert reading and study of the books by Ibn Taymiah and Ibn Al Qayim until he decided to spread the Aqeedah publicly in his hometown, Najd.

He went public more precisely after the death of his father. His father used to criticize the harshness of his son in forbidding the evil and commanding good and publicly

propagating Tawheed.

After he went public, he started having followers and a circle of students which provided him with the power not only to limit speaking against the evil of shirk, but also, he and his students started changing the evil by their hands, he started cutting down the trees and palm trees which were asked by many people for seeking assistance besides Allah and that is a clear form of shirk.

He also started leveling down the graves which were worshipped by many and many used to make Tawaaf around them or slaughter for those inhabitants of the graves. Many at that time used to worship the graves of people who were known to be righteous or people who were misguided but are considered righteous by those who worship them. They are dead people who have no power to do anything, neither for themselves nor for anyone else.

He followed the prophet (PBUH) in destroying the graves which are built to be honored as was narrated by Ali Ibn Abi Talib RAA: **"I pledged the prophet PBUH that I would level down any grave that is honored" [Muslim].**

His influence and power grew and his followers kept increasing until they reached about 600 followers from the people of Najd, they were strong enough to destroy and level down a very famous grave at that time which was attributed to the companion Zayd Ibn Al-Khattab (RA). People used to commit shirk in that grave by seeking to the grave instead.

His influence kept increasing until him and his students started publicly commanding good and forbidding the evil through forming a **Hisba**.

His influence kept increasing until he started applying the laws of Allah and the Hudood (Divine penalties) of Allah that were neglected at that time.

It is mentioned that a married woman came to Shaykh Muhammad Ibn Abdul-Wahab and admitted that she committed Zina (Adultery), he kept asking hoping that she didn't fulfill the criteria of the punishment (which is

stoning to death in the case of a married individual in the Quran and the Sunnah), but she kept on insisting and admitting the crime. It is one of the toughest punishments from amongst the Hudood.

The Shaykh applied the Hadd of zina on that woman and when he did so the Al-Alarabiya news Channel started criticizing him ... Just kidding. But after that punishment had been applied the people at that time started a campaign against him **"How dare he stone people to death?" "Why is he lashing the people who drink Alcohol?" "Who does he think about himself?"**

The grave-worshippers, adulterers and alcohol drunkards all gathered and agreed to kick him out of Najd.

He was forced to leave his hometown to a town called Al-Dariya which is very close to the modern-day Riyadh.

He was forced to travel in the hot desert without even taking proper supplies. All he had was a small hand-held fan during his trip. He was making remembrance of Allah as he was walking until he reached Dariyaa.

When he arrived there, he was hosted by one of the locals,

from where he continued his quest in calling people to Allah through preaching Tawheed, commanding good and forbidding the evil.

He kept on calling to Allah until his followers started increasing and from among the followers was Shaykh Muhammad Ibn Saud. He was a prince over that region. And that was a milestone where the guiding book was paired to the protecting sword.

Once these two elements join together then that's a recipe for the victory. Just as Shaykh Ibn Taymia said: **"The way that Islam had been established on earth is by a guiding book and a protecting sword and Allah is sufficient to grant victory."** This is very true and can be proven correct from the Seerah of the prophet (PBUH), the prophet only became well-known and achieved great influx of followers after he had established Islam in Madi-nah following Hijrah.

(to be continued...)



وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

كلمة صوتية للمتحدث الرسمي للدولة الإسلامية

الشيخ المهاجر أبي حمزة القرشي (حفظه الله تعالى)